/334 cont./

241 423 243 [685] Before taking possession of a new plot of land the Chiriguano is always careful to make sure that there is no trace of previous cultivation. Otherwise the former owner or his descendants would have the right to lodge a complaint against him to the chief of the village.

[824] The Chiriguano makes known his new property right by planting any edible plant before the rainy season, for example, the large squash (gindako-wasu) which spreads everywhere and is not smothered by the underbrush. He can equally well insure possession of the chosen terrain by knocking down the underbrush all around and making big gashes in the trees (1).

[171]

1. Compare this manner of insuring property rights with the method observed by the Caxinawa /Cashinawa/ in the same circumstances: "I saw (an Indian is speaking) rising ground which is suitable for a planting. I am going to make a planting for this summer. I broke many branches on this hill to mark this excellent place. No one can make his clearing on this hill. This hill is excellent; do not go there to make your planting." (Abreu, p. 69.)

241 243 In the middle of the dry season, say, in August, the Indian, with a long stick sharp on both sides, fells the underbrush which encumbers his future field and sets fire to it. This operation has the further advantage of fertilizing the soil, thanks to the bed of ashes, which is a rather good fertilizer.

[231] The cultivated fields are usually cleaned up after the harvest. The domestic animals, who feed there with little expense, are first let out there, and then the fields are set afire.

[221] Sowing takes place in the month of November when the first rainstorms have softened the soil. This time is announced by [821] the appearance of the Pleiades (itiu) above the horizon early in the morning.

/115 cont./
obtain the participation of his people when some work of public utility is ordered.

Dominant among the Chiriguano are idleness, inconstancy, intemperance, thievery, infanticide, abortion, and even suicide, which is generally committed by the women. They only work when it is necessary and when they are overcome by want; then they will sweat in order to eat, and then with all humility they appear at the house of a Christian and deliver themselves into his charge with the whole family. But if near the carai /sic: see caray, p. 157/, they find another of their own race who might favor them, even though it be disadvantageous, they do it, because they abhor the one whom they consider the author of their misfortunes or of their captivity. Therefore whenever they speak of the carai, they append the adjective pochi, bad, perverse, tyrannical, rascally, etc.

They learn very easily everything that is taught them, especially music, for which they seem to have been born, but their fickleness ruins it all; they are not set in their ideas nor do they worry much about any loss, even that of their honor. Temperance is not even known by name, and drunkenness is glory, and for that reason in years of plenty, there are continual orgies in their towns. Thievery and cattle-stealing are relatively recent; they were not common formerly, and the cause is probably that of bad example. In certain areas young cattle disappear from sight, and they are so united that the facts are not easily uncovered. Only after /116/ some time has passed or because of enmity will some fact come to light (1).

1. In their peaceful denunciations they urge great secrecy so that the authorities will not make public their names, out of fear that the person informed upon may take revenge with the use of poison or witchcraft, and, if the crime is not proven, the authorities can do more than reprimand and admonish.